

THE LIBERATOR
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WM. LLOYD GARRISON, EDITOR.

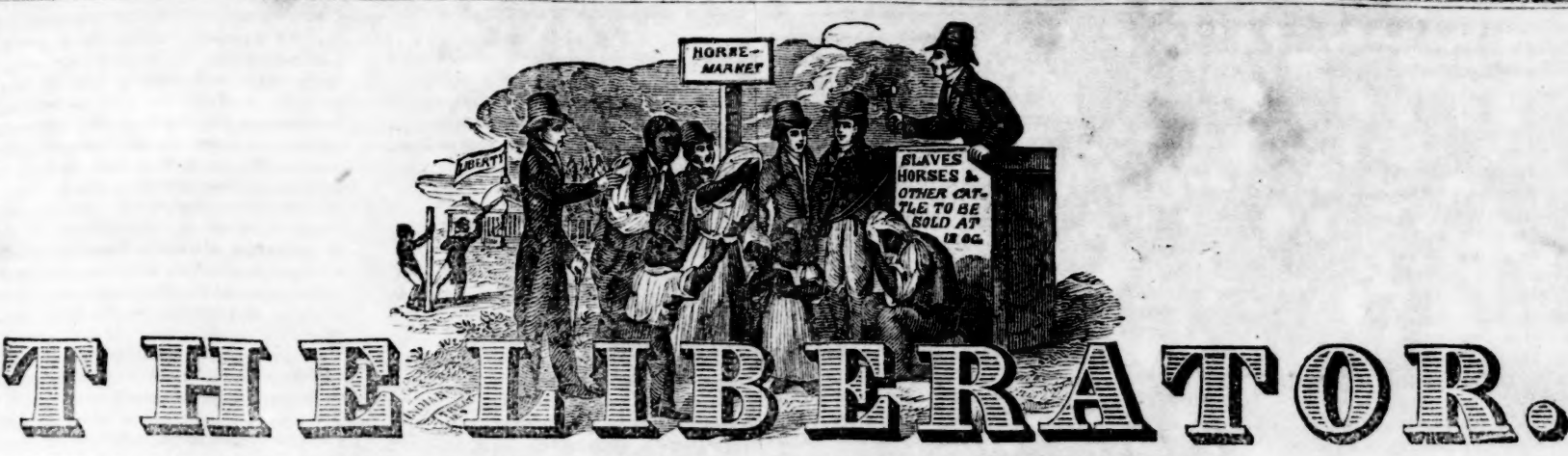
TERMS.
Two Dollars per annum, payable in advance.
All letters and communications must be post-
paid. The rule is imperative, in order to shield us
from the frequent impositions of our enemies. Those
who wish their letters to be taken out of the
Post office by us, will be careful to pay their post-
age.
An advertisement making one square, or a
space of equal length and breadth, will be inserted
one week for \$1. One less than a square, 75 cents.
REFUGES OF OPPRESSION.

The value of the following silly and impious
and deserves to be placed among the Managers
of the American Colonization Society.
[From the Salem Observer.]
SLAVERY.

It is not by legal emancipation alone that
the negro-slave can obtain his freedom.
We see the present slave population to be
degraded, their color and features would
remain, throughout all generations, an eternal
mark of distinction, *degrading them to practical
inferiority before their legal bondage had
expired.* Not until the *blacks* can change
their skin, though possessed of all the legal
privileges of a citizen, can he live among
white people any thing better than a slave.
These rights, which the law would permit
him to enjoy, would be placed beyond his
reach by the customs of society. They who
rely on the customs of society, who are
at one moment are weeping tears of sincere
compassion over his hopeless lot, would at the
next moment refuse him a favor in order to
grant it to a white man less worthy of it,
and to a smaller portion of their esteem.
Though we deprive the blacks of their just
natural rights, not only by keeping them in
slavery, but likewise in refusing them admis-
sion to all our privileges, into our social
circle and into the bosom of our families;
there is a principle in the constitution of
our race which renders it impossible that a
white man can be convinced that the
negro is his superior, by nature, in intellect
and moral endowments, he cannot be
sufficiently considerate to treat him as a brother.
We must not only consider what justice
demands in planning a work of reformation,
but likewise what is rendered practicable or
impossible by the nature of man and the
constitution of society. We must not only
consider what the moral duties of men re-
quire of them to perform, but likewise how
far they can be persuaded to perform those
duties. If we know that they cannot
be persuaded under any circumstances to
assist the blacks to all their own privileges,
of what advantage is it to preach to them
that it is their duty to grant them those priv-
ileges? of what advantage is it to commence
a revolution which cannot be effected without
a complete change of the principles of human
nature; which would require the perfor-
mance of a miracle to prepare the way for
understanding; which would require the
persons working of an IMPOSSIBILITY
in order to render it possible?

When a certain unjust custom proceeds
unlawfully from the nature of man, (11) it is
impossible to complain of its injustice, since
the nature of man must be changed, (which
is as impossible as to change the laws of
gravity) before such a custom can be
abolished. There is a principle in the human
mind which not only renders it impossi-
ble for the whites to treat the blacks as breth-
ren, but which also renders it impossi-
ble for the negroes to enjoy those advantages
which are conferred upon them. The
white man feels degraded only when he is
in a degraded condition—the black man must
be degraded by the characteristics of his
race in every situation; and in proportion as
he cultivates his understanding or elevates
his society, you render him more sensible
of his degradation, and increase that unhap-
piness which arises from a sense of his mis-
fortune. All that misery which proceeds
from a consciousness of undeserved degrada-
tion, is still felt by the negro, though he is
actually in the highest circles of society;
and in proportion as the society into which
he is admitted feels disrepute or is annoyed by
his presence. All that happiness which is
derived from the gratification of the feeling
of personal ambition, and which constitutes
the principal advantage which the higher
ranks possess over the lower ranks, is still
withheld by the negro, though he be elevated
to the highest station. Every circumstance
which tends to make him a man of reflection
and sensibility, must increase his chance of
misery by causing him to compare his white
brethren with those of his own race.
It is not a feeling of natural superiority
over the blacks, which many white men un-
justly feel, that constitutes the principal ob-
stacle to their enjoyment of equal rights and
privileges. A powerful principle which
prevents their sympathizing with the blacks,
and thus from the sympathy of the whites,
as long as the black man is considered un-
worthy of being connected with the white
man by the ties of blood, he will never be
raised to him by the bonds of friendship.

LOOK AT THIS!
[From the Portsmouth Journal.]
Maine, *Editor of the Liberator*.—The remarks
you lately made upon the Slave Question, in
your daily paper, have attracted my attention,
and given me entire satisfaction, as far as
they extended. The spirit which dictated
them, I thought, was of the right kind, and
calculated to soothe the irritated feelings of
our brethren in the slave States who cannot
with patience witness the *order of our en-
tire philanthropy* in a cause wherein
they are only, is required on our part,
and every kind of suffering, danger and sac-
rifice on theirs. If we will continue thus to
talk only, we will continue thus to wound
their feelings and alarm their fears, and
do them no good; but by paying
them the full worth of the property we aim to
deprive them of—and intend to take ourselves
and our posterity for the means of doing it.
By this doing, we shall convince them that
our benevolent exertions, in favor of their
kinds, originate from better motives than
the gratification of our own desires; and
that we well know the difference between a
wise and practicable benevolence which
looks only to the sum total of good to be
effected; and that foolish enthusiastic feeling,
which renders men willing to sacrifice or en-
danger everything for the accomplishment
of one darling object.
But this is not all that is requisite; we must
show our *goodness* as well as our generosity;
by devising some feasible plan, for getting rid
of the blacks altogether, and this, without



THE LIBERATOR.

VOL. IV. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 28.]
BOSTON, MASSACHUSETTS. [SATURDAY, JULY 12, 1834.]

plunging them into a greater state of misery
than we suppose they now endure; else we
shall not be the part of the friendly hand,
which destroyed his master's face, by his kind
endeavor to brush off a musquito.
Now be it remembered that no plan has
yet been devised, either at the north or south,
that has not been either impracticable or re-
plete with cruelty.
We could not, if we would, send off the
slaves to Africa as fast as they would be born
—and most assuredly the Africans would
never peacefully receive them. The Israel-
ites themselves, with all their advantages,
never would have found a resting place had
they not fought for it, and obtained it by con-
quest and extermination.
We could not, colonize them in America,
as cruel as it would be, without creating for
ourselves an implacable foe to our future
peace.
Still worse would it be, to make them free
in our own country, and leave them to starve,
or become paupers, thieves or robbers.
In short, from all that now appears, we are
forever doomed to have them among us;
no feasible and humane plan for their freedom
has yet been, and probably never will be,
conceived by human wisdom. All we have to
do is to bear it, as we do with the inconveni-
ences of our climate; and make the most of our
otherwise happy condition, by steadily cultivating
peace and harmony with every part of our
common country, so that we may preserve to
ourselves and our posterity the blessings of
UNION.

COMMUNICATIONS.

[For the Liberator.]
COMPENSATION.

Mr. Editor,—I wish to make a few re-
marks on the subject which has been
occasionally touched upon by the aboli-
tionists, and which was treated more at
length in your last, under the head,
Compensation. Those who believe, and are
ready to act on their belief, that it is against
the laws of God and man, for one man to
hold property in another, and that slavery
ought immediately to be abolished, can well
afford to differ on minor and subordinate
points, as to means and measures. Such a
difference, instead of being a cause of ap-
prehension, will only serve to develop truth,
and consolidate the friends of emancipation
the more, if all who discuss the subject, in
private and public, will treat each other with
that candor and forbearance, which ought to
be very easy for those to practise, who are
engaged in the common pursuit of a great
and glorious object.

With these views and feelings, I trust I
shall be listened to with candor, although my
opinions differ, somewhat, from those who
have generally expressed their opinions on
this subject, in your paper, and especially
the writer in your last. My view is, that
when public opinion, or the law, has sanc-
tioned the investiture of property in any
particular way, then it cannot turn round and
destroy that system of things, without indem-
nifying those whom it has encouraged so to
invest their property. It is a fundamental
principle of law, running through all our
constitutions, that no legislature can so legis-
late as to destroy the tenure of property ac-
quired and held under existing laws without
providing for the security of such property.
If this principle is true in regard to law, I
think it ought to be true in regard to public
opinion.

There is, not a certain degree of confu-
sion, but total confusion in the mind of your
correspondent, from confounding the right
of indemnification for a real loss of property,
and the fact, as to whether there will be
any real loss by abolition. Now, by con-
founding these two distinct points, in one
proposition, it is clear, that he may deny the
truth of a fundamental principle of justice,
while he asserts a fact clearly true. It is
perfectly clear, that we may safely ad-
mit, that where public opinion or the legis-
lature has held out encouragement to indi-
viduals to invest property in a certain way,
they cannot turn round suddenly and de-
stroy that tenure of property, without indem-
nifying the individuals, while at the same
time we leave it an open question, how much
less there will be, or whether there will be
any at all.

I wish here to point out another mistake,
in the reasoning, or rather the assumption,
of the correspondent, and which is the
cause of all his alarm and misapprehension.
He says, "Anti-slavery men do not admit
a right of property in the bodies of their
fellow men; and surely they cannot consis-
tently pay for what they deny to exist." Now
it is here assumed, that the question at issue
is between the master and slave, and that if
the master has no real property in the slave,
there can be no real loss of property, but
only a loss of possession. But the true
question is not between the master and slave,
but between the master and the nation who
conferred this right on him. No matter
whether this right is a real, or a stolen, or
usurped right, those who conferred it must
make it good. If a man steals a horse, and
sells it to another, the buyer has no real
right to the horse, and cannot keep it from
the owner a moment when called for. But
he can turn upon him who conferred this
stolen right, and demand indemnification. If
a nation has conferred rights on individuals,
no matter whether those rights are usurped
or real, they are equally bound to make them
good.

But this is far from admitting that govern-
ment can justly confer such rights on indi-
viduals, or that 'man can, by any possibility,
hold property in man.' The slave may also
turn upon the government and demand in-
demnification, as well as the master, just as
the thief is bound not only to indemnify the

man to whom he sold the horse, but he is ac-
countable also to the owner. We think the
above remarks a complete answer, not only
to the arguments of your correspondent, but
also to the reasons assigned in the 'Declara-
tion' of the National Anti-Slavery Con-
vention, why 'no compensation should be
given to planters.' The first reason is the
one already stated and answered. The next
is, 'Because slavery is a crime, and there-
fore is not to be sold.' So is theft 'a crime,
and therefore is not to be sold.' But he
who has a stolen article, when deprived of
it by the owner, may justly claim to be paid
for it by him who conferred the property.
Again—'Because the holders of slaves are
not the just proprietors of what they claim.'
So neither is the holder of stolen goods; still
the just proprietor of those goods; still he can
call upon those who sold them, to make
them good. Again—'Because if compen-
sation is to be given at all, it should be given
to the slave, and not to the owner. Because
the plunderer of property is obliged to in-
demnify him from whom he has plundered, it
is surely no reason why he should not in-
demnify him to whom he has sold it. Now
it does not alter the principle of justice, to
say that the plunderer is a government, or a
nation, and not an individual. That the
whole nation are partners in the guilt, will
scarcely be denied by the Abolitionists, who
have so often charged them with it in no
measured terms. It would surely then be
unfair for one part of a company who had
got into a disgraceful predicament, and in-
curred expense, to back out, without paying
their part of the shot. If the whole nation
are partners in the guilt, they must all help
bear the burden.

So much for the principle. Now, as to the
matter of fact, how much emancipation will
destroy property, or whether it will destroy
it at all. For one, I do not believe, by any
means, that it will destroy property, to the
amount commonly supposed, viz., to the
nominal value of the slaves. But it cannot
be doubted, that, in some cases, it would
take every cent that a man possessed.—
For instance, where he had lately invested
all his property in slaves. Now it would be
hard to persuade the public, that it would be
right for a legislature to encourage a man to
invest his property in a certain way to day,
and to-morrow make a law which should
take every farthing of it away from him.
But this must be the case on the principle of
immediate emancipation, unless the principle
of indemnification, in some cases, is ad-
mitted.

With regard to the value of slave prop-
erty, we do not entirely coincide with your
correspondent. 'That value,' it is said, 'is
any to the master, must consist in the su-
perior cheapness of compensation by food,
clothing, and shelter, over the made by
wages, as paid to free laborers.' All the
most esteemed writers on political economy
decide, that this mode, so far from being
cheaper, is actually more costly than the
other.' Who these 'esteemed writers' are,
I am not able to say, but the reasons of the
case seem to be against this. If the blacks
labored as well for themselves as they were
obliged to, for free labor among us, with
a judicious use of it, they would not only
be able to maintain 'their aged, sick and in-
firm dependants,' and expend something for
comfort and even luxury on themselves, but
also to lay up something every year. Now
almost nothing is spent on the slave himself.
His dress and food are the cheapest that
will sustain nature. Their sick and aged
cost little more than sick animals and worn
out horses do with us; so that almost the
whole amount of their earnings go into the
pockets of the owners. Now I do not say
this to show that the slave-owners ought to
be entirely indemnified for all this property.
I believe they are called upon, as well as the
rest of the nation to make a sacrifice; but it
cannot be expected that they shall make all
the sacrifice. I believe, too, that if emancipa-
tion were to take place, although there might
be a reduction of property to the slave-own-
ers at first, yet it would be placed on a
more stable and secure foundation, and
would, on the whole, and in a long run, be a
decided benefit to the masters as well as
slaves. I have said thus much on this point,
because I consider it the best policy as well
as the most honest, to look every difficulty
in the face, and not, by trying to prove
too much, injure the cause we would pro-
mote. But whatever our duties, as a govern-
ment and a people, are to the slave-own-
ers, and I believe we have duties to the
masters as well as to the slaves, which ought
to be solemnly considered; still this does
not touch the question of the duty of im-
mediate emancipation. No matter whether the
slave has been deprived of his rights by an
individual or a body of men. No matter
whether he has been kept in bondage one
hour or one century: every moment he is
retained there beyond absolute necessity, is
a trespass on the eternal and natural laws
of justice. If government and public opin-
ion have sanctioned this kind of usurpation,
and secured these rights by law, then the
government is the trespasser; and however
it may be bound to indemnify its subjects,
it is no less amenable to the censure of men
and the judgment of God. So far I presume
all agree. But low far the North are im-
plicated with the South in the guilt of slavery,
and how far justice (to say nothing of char-
ity) requires that they should help bear the
burden of abolishing it, and how great this
burden would really be, I suppose are ques-
tions upon which Abolitionists themselves
would differ, and although it would not
well to make them too prominent upon them,
they ought certainly to be fairly met.

[For the Liberator.]
HUDSON RIVER (BAPTIST) ASSOCIATION
DEAR BROTHER GARRISON:
A few days since, I attended the nineteenth An-
niversary of this body at Kingston. It is, you
are probably aware, one of the most important associ-
ations in our whole communion—embracing nearly
all the leading Baptist churches in this city, and
along the valley of the Hudson. Measures bearing
on the great causes of benevolence, adopted by such
a body, therefore, are worthy of due notice; and it
is with this view that I proceed to give you a brief
statement of the reception of a resolution offered at
the session just closed. The resolution was presented
after a mild deliberation with several of the
most aged and influential brethren in the body as
delegates. It was couched in the following words:
'Whereas this Association cherishes an earnest de-
sire for the universal circulation of the Holy Scrip-
tures, without note or comment, and has recorded a
resolution to that effect on its Minutes for last year;
Resolved, That a Committee of three persons be
appointed to confer with the Board of Managers of
the American Bible Society, as to the expediency
and possibility of taking measures for circulating a
copy of the word of God to every colored family in
the United States, and report to this body at its
next session.'
The reception which this resolution met, has much
surprised and deeply grieved me. As soon as the
remarks accompanying it were closed, several ex-
cellent and influential brethren rose to oppose its
passage. They declared themselves as much in
favor of sending the Bible to the people of color at
large, as any persons could be—but it was not
EXPEDIENT to pass such a resolution at such a
time! Much to the regret of the mover, the resolu-
tion was viewed through the jaundiced eye of party,
—and although it was distinctly and repeatedly as-
serted by him that he wished to stand in that body
solely as a minister of Christ, and laboring to dis-
tribute the bread of life to millions of perishing im-
mortals, without reference to their emancipation
from physical bondage—still his measure was opposed,
to the last, as an effort of the Anti-Slavery Society!
I was so astounded at such a want of charity—as at
an unexpected show of jealousy on the part of breth-
ren whom I deeply loved, as lovers of the Bible, with-
out regard to their individual opinions on the great
questions of abolition and colonization—that I was
not to make but a few remarks to the objections in-
troduced by them. Nor did those objections estab-
lish any thing more than what I wish to be univer-
sally known and felt in the churches—i. e. that there
are two now in existence among CHRISTIANS at the
south, which prohibit the circulation of the Bible,
—that in certain cases they punish with FINE, IM-
PRISONMENT and DEATH, those who attempt
to teach colored sinners the words of that Book
through the truths of which, alone, they can be finally
saved from an eternal hell—and that nine-tenths
of the slave population of this land of sanctuaries
and seminaries, could not read even if they had the
Bible.
The worthy moderator felt himself authorized to
interrupt the mover of the resolution, for the purpose
of stating to the body that application similar to the
one contemplated had been already made to the
Board of Managers of the American Bible Society,
by the American Anti-Slavery Society—that it had
been referred to the Committee on Foreign Dis-
tribution, who reported that it was impossible to act
directly in the premises—but that the Bible Society,
as such, held itself responsible for furnishing any
quantity of Bibles, on any to any benevolent society
or societies who might apply for them! You may
well suppose I was glad to hear something on this
important subject; this publicly announced by the
Secretary of the Committee on Distribution; for not
a word had been whispered with reference to the
result of the application of the Board of Managers of
the American Anti-Slavery Society—not even to the
Executive Committee of that noble Institution.
Although this announcement was intended to con-
vey the impression that the resolution then before
the body would share a similar fate with that of the
Anti-Slavery Society, the mover argued that an ap-
plication from such an institution, laden with popu-
lar prejudice, and viewed with suspicion by a ma-
jority of American Christians, was quite a different
thing from an application from an association of
churches like that of the Hudson River. But alas!
my brother, it was all in vain. Another resolution,
proposed by an opponent, calculated to fritter away
all the point of the matter in hand, and containing
a mere desire, without contemplating any definite
action on the subject, was introduced as a substitute,
and the original resolution was hurriedly and indefi-
nitely postponed!

This victory of uplifted hands was achieved on
the morning of last Thursday. In the afternoon the
session closed. At a time when other resolutions
were coming before the brethren, the substitute,
which should have been passed in the morning, was
called for. The roll was coldly received; but as it
was seen that still another resolution, well sanc-
tioned, would be presented, the substitute was moved
and seconded. This led to another brief discussion,
in the course of which it was said, by a brother in
this city, that it was useless to attempt to blink the
question of supplying the slaves with the Bible. The
church, he said, must be agitated, or the highly im-
portant work would never be done. The moderator
here took upon himself the responsibility of put-
ting the previous question—when it appeared there
were 22 against the discussion of the subject, and
23 for it. This unexpected vote was cheering; but as
the session could only last a few minutes longer,
we were forced to submit to a decision, without suf-
ficient argument. Sheer necessity compelled the
rejection of the substitute by a small majority.
That future delegates, and all enlightened Chris-
tians may see what a resolution could be rejected at
this enlightened day, in such a body as the Hudson
River Association, I enclose a copy:
'Resolved, That this body most earnestly desires
the day when every colored as well as white family in
this country shall be supplied with a copy of the Bible,
and be able to read it.'

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ficient argument. Sheer necessity compelled the
rejection of the substitute by a small majority.

That future delegates, and all enlightened Chris-
tians may see what a resolution could be rejected at
this enlightened day, in such a body as the Hudson
River Association, I enclose a copy:
'Resolved, That this body most earnestly desires
the day when every colored as well as white family in
this country shall be supplied with a copy of the Bible,
and be able to read it.'

But although such a resolution was rejected this
year, by numbers, the moral effect produced by the
introduction of the original resolve, has been decid-
edly good. Three things have been clearly shown.
1. That it is nothing but refined cruelty and heav-
en-daring wickedness for Christians to withhold ef-
forts to give the Bible to the slaves, on the plea that
the laws are against them.

2. That to plead in a religious assembly for the
circulation of the scriptures to the perishing heathen
at home, is to advocate emancipation.
3. That the subject of Anti-Slavery, even in it-
self considered, can be discussed by Christian minis-
ters without the flowing of ill blood.
A few minutes after the final vote, the Association
rose. And it was like cold water to a thirsty soul,
that our beloved Moderator should adjourn the ses-
sion with a fervent appeal to the Throne of Grace in
behalf of our brethren and fellow citizens in slavery.

Such a prayer, I venture to assert, and so many
throbbing hearts and silent tears, was never heard
in the Hudson River Association before! We all
dispersed, in the enjoyment of brotherly love, and
all more or less engaged in the great questions of ab-
olition and colonization, under the influence of a de-
termination to seek THE TRUTH, as well as peace,
and perseveringly to pursue it.
I remain your co-worker in the precious cause,
CHARLES W. DENISON.
New-York, June 20, 1834.

*It is doubtless remembered by all the readers of
the Liberator, that during the recent anniversary of
the American Anti-Slavery Society, a resolution
was passed authorizing a select and prudent com-
mittee to wait on the B. M. American Bible Society,
and pledge the sum of \$5000 to aid the supply of
every colored family in the United States with a
copy of the Bible, provided the work should be ef-
fected within two years.

[For the Liberator.]
CONCORD, June 30, 1834.

FRIEND GARRISON—In my last, I promised to
make some remarks concerning the discussion which
took place here a few weeks since, and also men-
tion some confessions of one of the gentlemen who
spoke in behalf of the Colonization Society. I in-
tended then to have forwarded to you a report of
the discussion, but as I have since understood that
one is in the hands of the New-Hampshire Observer
for publication in that paper, I shall forbear.
The gentlemen present, who defended expatriation
or rather the Society for expatriation without
any reference to its most prominent principle, were
very candid in their arguments and honest in their
confessions. Rev. Mr. Clement of Chester, N. H.
said he never expected the Colonization Society
would free the country of its black population, in-
deed for his part he did not wish it. Neither did
he suppose it would be equal to the work of entire
emancipation. But he supported it because it was
the only society doing any thing or endeavoring to
do any thing for the benefit of the blacks. Wherein
this benefit consisted he did not have the goodness
to inform us, neither in what way it would exert it-
self. He did not show, or endeavor to show that
it had served in the least, or would or could ever
serve, without an open violation of its constitution,
to do away the prejudice that is now crushing the
negro to the dust. He could not—certainly he did
not—show that this *anomalous* Society—*anomalous*
in more than one sense of the term—had ever re-
moved or was calculated to remove a single one of
the many that now unjustly separated the black man
from the white. He could not show a single right
or principle granted to the slave through its influ-
ence, except under hard and iniquitous conditions.
He could not point his finger to a single unallow-
ed law repealed or a single movement made in behalf
of the oppressed, through the exertions of that much
hated Society. He could not say it had been or
could be, with its present principles, the medium of
a single blessing freely offered to the afflicted and
enslaved. He could not name a single act of right-
eous retribution that had been passed upon the guil-
ty and ill-treated black, through its influence. No!
The records of its doings bear no witness to deeds
of unconditional mercy or justice. It always has
some terrible interposition in its gift of immunity. It
always has some startling interjections in its deed
of enfranchisement. *Alas* always balances *honor*, and
never is a better broken till another is imposed still
more galling. We sincerely wish Mr. Clement had
explained the benefits of this Society more fully.

During his remarks, Mr. Clement avowed his be-
lief that the friends of the Society at the South had
supported it and continued to support it from mo-
tives very different from that of its friends at the
North. He said there was no doubt in his mind on
that point. What their motives were he did not in-
form us, and I suppose there is no need of informa-
tion, for doubtless he stands on the same ground
with the abolitionists. We would very kindly re-
mind our respected friend that he should look well
to his steps, or he will be in advance of the Coloni-
zation ranks before he is aware of it. Indeed, from
his remarks during the discussion, we should not be
surprised if he should desert the cause altogether
and come over in his strength, ere a twelvemonth
has passed, to the help of anti-slavery. He would
make a noble companion.

Rev. Moses Kimball, of Hopkinton, defended the
Colonization Society; and from the tenor of some of
his observations we opine that he, too, will be a fa-
natic in the close of 1834. Mr. Kimball said the
prejudice which was now crushing the blacks into a
farther degradation was an unallowable one. He
abandoned it, and would do all in his power to re-
move it. He certainly, for one, did not wish the
blacks to be colonized contrary to their wish. He
was perfectly willing they should remain here, and
he had favored their removal only because he deemed
it for their benefit. He was not prejudiced
against them. If he knew his own heart, he loved
the negro, and was willing to receive him as his
brother. Now, how Mr. Kimball, possessing these
feelings, can patronize the Colonization Society, is
a paradox to me. Is he not aware that the negroes,
as one man, are opposed to colonization to Africa?
and is he not aware that, by supporting colonies,
he is nourishing the prejudice he so wishes to re-
move? We think he must, upon reflection, be
aware of these facts. We believe him, that he is
not prejudiced against the blacks; but we respect-
fully ask, if he may not be prejudiced in favor of
the Colonization Society? We opine, however, as we
said before, that he, with his worthy brother from
Chester, will be ere another twelvemonth whole-
hearted immediate abolitionists. We hope so most
sincerely.

With respect to the meeting for discussion that
was held on the evening of June 8th, I would re-
mark, I was appointed some weeks previous, and
* Mr. C. is a manager of the N. H. Coloniza-
tion Society.
* Mr. K. is Secretary of the N. H. Coloniza-
tion Society.

notice given in the various newspapers, at the espe-
cial request of Mr. James Gregg, tutor at Dartmouth
College, who pledged himself to appear and defend
his favorite cause of Colonization. The house was
crowded at the appointed hour, and the friends of
abolition were on the ground, prepared for the con-
test. They expected, as a matter of course, that
their scheme would be warmly attacked; but yet
they entered the lists with no feelings of dismay or
undue anxiety. They prepared to defend themselves
to the last hope, and to attack their opponents in re-
turn. They were drawn up in their strongest array.
Their ammunition, consisting of speeches, reports
and the official documents of the Colonization Soci-
ety, was at hand; and a mighty encounter was an-
ticipated. History had been ransacked to find argu-
ments to support their own position, and the appeals
of justice, mercy and consistency were in reserve,
that they might have wherewithal to batter the con-
science and hearts of their opponents. The ques-
tion was given out: 'Is the Colonization Society
worthy the countenance and patronage of the Chris-
tian community?' The chairman called again and
again for the defence of the affirmative. There was
a deep silence among the auditors. Many an eye
was turned to seek the great champion of Coloni-
zation. Expectation was on tip-toe. Intently was
every ear turned to catch the first burst of eloquence
that might fall from the burning lips of the master
spirit. The very breath seemed stayed in the bosom.
At length a stir was made. The house was in an
agony. Some one rose. It was Rev. Mr. Kimball
of Hopkinton. What a terrible disappointment there
was when, in mournful accents, he proceeded to in-
form the audience, that *as he was left entirely alone*,
no further defence of the Colonization Society
would be made at that time!

'Oh! what a fall there was, my countrymen!'
Rev. Mr. Cummings of this town then rose and in-
formed those present that Mr. Gregg, at whose par-
ticular desire the meeting had been called, was not
in the house, and the reasons of his absence were
unknown to him. He had pledged himself to appear;
and in failing to redeem his pledge, without sending
his reasons to the meeting, would cast suspicion
upon the cause. But these reasons, friend Garrison,
are unknown to this day among us. Whether, to
use the words of an opposer of the Anti-Slavery
Society when speaking of Mr. Gregg the next day,
whether he was converted to anti-slavery during
some secret interview, or was frightened from the
ground by the array of talent in the opposition, is
utterly unknown. When the appointed hour arrived,
he was *non est inventus*, and that is all we at pre-
sent can disclose.

Yours truly, J. H. LE ROY.
P. S. Can the Concord papers give us any in-
formation concerning the safety of Mr. Gregg? His
friends here are very anxious to know whether he
has arrived at Hanover or not. Will the Editor of
the N. H. Patriot interest himself concerning the
welfare of his compeer?

[For the Liberator.]
ANTI-SLAVERY MEETING AT SANDWICH,
MASS.

Agreeable to public notice previously given,
the first annual meeting of the Sandwich
Anti-Slavery Society was held at the Rev. Mr.
Cobb's meeting house on Friday, July
4th, at which time an interesting and

12, 1834.

SLAVERY SOCIETY
with appropriate
The following

colored juven-
of Miss PAUL
nowden.

EL FERNANDEZ,

Fernandez was
and many senti-
mentary remarks
in sustaining ab-
olition and law-
giving a sketch
of what will soon
be done.

however, we ven-
tured us, and we
resent, as deeply
the inconsistency
in permitting
the orator sup-
ply a vessel to be
United States, for
the coast of Africa.
quity. The judge,
ther the prisoners
sentence should
a captain. In the
the Court. In the
judge and jurors
who is to be con-
cerned in buying
slaves in America,
a less offence,
in concerned in
the coast of Africa.
of his sentence,
there is a tribu-
ne, and jurors, as
a crew, must her-
espective offences
and unerring

to with great at-
tention audience.

IZATION.

July 6th, General
address on the Col-
ston Hall, before
avery Society, and
one of the most
public, which have
public. The in-
jects of the Col-
nicious tendency
of well arrang-
arguments. We
every every mem-
hear this ad-
be printed, and
circulated among
olization at the

PROVIDENCE.

clock, a meeting
Wilson's Vestry.
God of the op-
mercifully hasten
ce, and gratitude,
be removed, every
receptive set free.
ing occasion.

The friends of im-
mediation (the only
assembly) assembled
ing-house, to listen
Rev. John Blain of
Rev. Mr. Perry of
weather was sultry,
long, yet an im-
pression was given
by the speaker.

ook a general sur-
prehensive and
the present char-
and condition and
He then minis-
trations of Africa,
thes of the foreign
in recital, crush the
in the brain.

The less atrocious
was then thrillingly
realities—the slave
on—the whips and
every domestic
of slavery was
exaggeration and
grand as the most
God, and the most
trodden man, that
face of the earth
its connexion with
relations,—its dan-
its disgrace to the
the duty of every
worthwhile was ably
imperative. The
beautiful and path-
th great judgment

3 o'clock, a third
Rev. Mr. Wilson's
the pastor of the
May read the De-
and purposes of
in Convention in
ber. He then ad-
about half an hour.

Mr. May commenced with the following
Address by Coleridge: "Truths, of all others
most awful and interesting, are too often
considered as so true, that they lose all the
power of truth, and lie bed-ridden in the
derogatory of the soul, side by side with
the most degraded and exploded errors." Such
is now the condition of those glori-

ous truths, and those momentous principles,
which our Fathers of the Revolution an-
nounced to the world, 58 years ago to-day,
with peculiar emphasis, and to which they
solemnly pledged their lives, their property,
and their sacred honor. They declared it
'to be self-evident, that all men are created
equal, endowed with certain inalienable
rights, among which are life, liberty, and the
pursuit of happiness.' They made no ex-
ceptions, but declared that liberty was the
birth-right of every man. That dark com-
plexion did not, in their view, forfeit this
right, was made manifest by their opposition
to the insertion of the word *white*, in that
article of the Constitution, in which are stated
the qualifications for American citizenship.
The propriety of inserting this word, said he,
was suggested by the South Carolina dele-
gation, and was discussed by the Conven-
tion; but it was opposed by a majority of the
members. How is it now! The light which
guided them has become dim! The leading
truth of their Declaration has lost its power!
After the lapse of half a century, one of the
New-England States (Connecticut) has made
a provision in her Statute Law, by which
colored men are debarr'd from the elective
franchise; and within the past year, her
Chief Justice has decreed that 'colored men
cannot be citizens of the United States!'
This decision was given in a case, which
grew out of an attempt to put down by leg-
islative enactment a small school, instituted
by a benevolent young lady, for the educa-
tion of colored girls. Thus you see that
another great principle, for which our Fathers
contended, 'that the people should be in-
structed,' has come to be questioned, and
violated even in New-England. At the South,
it is a part of the system, by which millions
of our countrymen are kept in abject serv-
itude, to withhold from them all knowledge,
even the knowledge of their Heavenly Father's
will; and, alas! there are thousands
in New-England who consent that it should
be so! But what is this better than the Papists
most despised error, for which the Papists
have been so long condemned?

Those who have arisen in these latter days,
to arrest if possible the declension of our
country, to bring back this people to the
knowledge of those truths, which were self-
evident a half a century ago; those men, said
he, who have undertaken this good work, are
denounced—their names cast out as evil,
and every attempt is made to quench the light
they are holding up to the nation. Most of
our churches are closed against them; many
of our papers shut them out from their col-
umns; repeatedly have they been put in peril
of their lives; and large rewards have been
offered for the heads of some of them. Does
not this look as if our countrymen have for-
gotten the safeguard of our liberties, provid-
ed for in our Constitution—'Freedom of
Speech and of the Press?' What have tyrants
ever done, worse than to impose sil-
ence upon their oppressed, down-trodden
subjects, or upon those who would plead in
their behalf?

Long ago, said Mr. May, long before that
day which now we celebrate, the claim of
kings to rule by a divine right was ex-
ploded, or thought to be. But what do we now
hear? What else than that the slaveholders
of this republic 'were born masters'; that
'Slavery is an ordination of Providence';
and that 'it is sanctioned by the sacred
scriptures, even the christian scriptures.'
These assertions are continually made at
the South, and are assented to by many who
are called christians here at the North. Yet
in what respect does this claim of the slave-
holder differ from that which we republicans
have pretended so heartily to despise—
that kings are born with a divine right to
hold the sceptre, are ordained of God to rule
over the nations?

Genius of America! Spirit of this repub-
lic! where art thou? How art thou fallen,
O Lucifer, Son of the morning! how art
thou fallen from heaven! 'Hell from be-
neath is moved for thee to meet thee at thy
coming.' The tyrants of the earth cry out
to thee, and say—'Aha! aha! 'Art thou
become like unto us? Yes—my country,
like unto the worst of tyrants hast thou be-
come. There is not on earth, a more unlim-
ited despotism, than this boasted republic is,
in its relation to more than one sixth part
of its subjects. No one will say I accuse my
country falsely, said Mr. May, who has in-
formed himself of the condition of more than
two millions of his enslaved countrymen. In
describing to you their condition, I shall not
harrow up your feelings by detailing individ-
ual instances of cruelty. I shall merely
tell you what the system of slavery in our
country is by law. Mr. May then went on
to give an outline of the slave laws of this
country. And there was no need, as he said,
to color the picture with particular cases of
cruelty, in order to make it revolting to every
generous, kind feeling of the heart. Surely
no worse system of oppression can be found
any where upon earth. There cannot be a
worse system.

Now, he continued, can any one who has
a heart, hesitate a moment to say with us,
that such a system of oppression ought to be
immediately abolished?

'Such wrongs in any place would find a tear;
But call for stronger, deeper feeling here.'

Will any one, who has a spark of human
feeling, plead for its continuance a moment?
Is it possible that any should believe the
abomination can be overthrown too soon?

Mr. May then went on to argue that it is
not only our right, but our solemn duty here
in New-England, to interfere for the deliv-
erance of our oppressed countrymen, by all
moral means—and to show that the Aboli-
tionists would justify the use of no other.

He urged the sinfulness of remaining silent,
while millions in our own land are crying for
mercy, for justice, for the inalienable rights
of man, for the bread which came down from
heaven. And insisted, that no evils can
arise from speaking, writing, and publishing
on this subject all our thoughts and feelings;
no evils so great as have accumulated while
men have been silent, and must continue un-
less we do cry out against them, and wake
up the public to see, and abhor and correct them.

In answer to the inquiry so often made,
why the preachers of immediate abolition
expend so much of their time and labor in
New-England, he continued, that the moral
and political influence of this section of our
country is now on the side of the oppressors,
and, therefore, that little could be done else-
where until public sentiment and public
feeling have been put right here. The right
of slaveholders to hold their fellow men
as property, is generally recognized here
in New-England. The prejudice against
colored persons is, if there is any differ-
ence, more inveterate here than at the South.
The notion has got to be very prevail-
ing among us, that nothing can be done for
them while they remain with the whites,
and therefore, that they must be removed
out of the country, or at least, beyond the
limits of that portion of our territory, now
occupied by white people. He argued, that
so long as sentiments like these were preva-
lent in this community, nothing could be
done effectually for the abolition of slavery;
but that soon as the people of New-Eng-
land had come to think, and feel on this
subject in a manner worthy of themselves,
and to give utterance to their thoughts and
feelings, so soon their influence would be
felt and be seen throughout the land in
favor of the entire abolition of slavery. He
then went on to defend the doctrines of the
immediate abolitionists—and to answer the
objections that are made to them. And con-
cluded by saying, that how soon the great
object we have in view will be attained, he
would not take upon himself to say. But
one assertion he would make, that it never
can be attained but by the power of the
truth pressed home upon the minds and
hearts of our countrymen—the truth that
holding men as property, and treating them
as mere animals, is as high a crime against
God and man as man can be guilty of, and
that it ought, therefore, to be immediately
abandoned. And, said he, until this is done
—the 4th of July ought to be, throughout
the land, a day of public humiliation and
prayer.

You must be sensible that I have given
you only an outline of Mr. May's discourse.
I trust he will ere long give the whole of it
to the public.

After the address, a collection was taken
in aid of the American Anti-Slavery Society,
which amounted to somewhat more than
twenty dollars.

A very large audience assembled in
the Rev. Mr. Blain's spacious meeting-house
in Pawtucket, on the afternoon of the 4th,
to listen to an address from Mr. Garrison,
which was apparently received with great cordiality.
The liberal collection of more than fifty dol-
lars was made in aid of the funds of the
American Anti-Slavery Society.

RIOTS IN NEW-YORK.

We present our readers to-day with ac-
counts of two riots in New-York, one on the
4th and the other on the 7th inst.

While we regret that our anti-slavery
friends in New-York should be troubled by
these rude and violent proceedings, we have
no fears that the cause in which they are en-
gaged will be put down or even repressed
by these outrages. No. Let New-York
editors and magistrates rejoice to see mob
law introduced to disturb the meetings of
peaceable citizens—let them sanction and
encourage riot and disorder by open ap-
probation or hesitating and qualified disap-
proval;—they can no more stop or impede the
onward progress of abolition by these impo-
tent engines of mischief, than they can shut
out the light of the sun from the whole world
by a newspaper paragraph,—or stop the re-
turning tide of the ocean by a city ordinance.

MANUAL LABOR SCHOOL.

In speaking of the Manual Labor School,
last week, we omitted to mention something
more important than anything which we said,
to wit, that donations for the proposed insti-
tution might be paid to James C. Odiorne,
Treasurer of the New-England Anti-Slavery
Society, 97 Milk St. Boston.

Slave or no slave. On Wednesday, the 5th inst.,
a writ of Habeas Corpus was issued by Chief Jus-
tice Shaw to bring up the body of *Serville Jean*
Baptiste, who was said to be held as a slave by a
Mr. Le Brun, formerly of Pointe à Pitre, Guadeloupe,
but declaring himself to be now a naturalized citi-
zen of the United States, residing at Portland in
Maine. The supposed slave had been here about
six months, and is eleven years old. Mr. Le
Brun stated by his counsel that he did not claim
the custody of the lad as a slave, but that he was ap-
prenticed to him, and that he had no intention to
remove him to Guadeloupe or any other slaveholding
country, and knew that he had no right to do so.
It was proved for the prosecution that the boy had
applied to a citizen of Boston to assist him in ob-
taining his liberty—that he declared himself to be
a slave, and wishing to be free and unwilling to re-
turn to Pointe à Pitre. The judge was of opinion that
he could not discharge the lad from the care and
custody of Le Brun, but if Le Brun should attempt,
or manifest any intention, to remove the boy from
this country, then he would be taken from his hands
and discharged; that in the mean time a guardian
might be appointed for him; and that the record
of these proceedings would always be sufficient to
show the title of the boy to his freedom wherever he
might be.

Annual Report of the American Anti-Slavery So-
ciety—Just published and for sale at the office of
the American Anti-Slavery Society, No. 130 Nassau
st.—price \$8 per hundred—12 1-2 cts single.
Contents.—First anniversary, public meeting at the
Chatham street Chapel—Adjourned meeting at Rev.
Dr. Lansing's church, Houston st., with the speeches
at both meetings—Minutes of the meetings for busi-
ness—Treasurer's report—The annual report, proper
—Appendix, containing facts communicated to the
N. Y. Evangelist, by H. B. Stanton, and to the
Western Recorder, by A. W. Bates—Constitution
and officers of the American Anti-Slavery Society.
—Notices, &c. &c. In all, 61 pages, handsomely
got up by Dorr & Butterfield. Postage, not over
100 miles 6 cts. Over 100 miles 10 cts.

The present Constitution of Connecticut was
framed only 11 or 15 years ago.

JOURNAL OF THE TIMES.

ABOLITIONISM IN 1832.

That the tone of public sentiment against slavery
has been greatly lowered since the early days of the
republic there can be no doubt. The strong appeals
of Franklin in behalf of the rights of man—the active
benevolence of Franklin, Sewall, and Jay—the
language of Jefferson, Fennell, Patrick Henry,
and a host of their contemporaries, afford abundant
evidence of the moribund truth, that there has been
a moral deterioration of moral feeling on the
great subject of human liberty. The great and bold
spirits who laid the foundation of our government
have passed away, and with them has passed away,
in a great measure, freedom of soul and thought.
Our statesmen talk of liberty and equal rights, to
subvert some petty party interest, and win golden
opinions by eloquent harangues in behalf of liberty
in Europe. But let this one fact tell in the ears of
the American people—THERE IS NOT, IN THE
PRESENT CONGRESS OF THE UNITED STATES, A
SINGLE INDIVIDUAL WHO DARES TO DEFEND
THE VITAL PRINCIPLES OF THE DECLARATION
OF INDEPENDENCE.

In turning over the pages of a journal of the Reli-
gious visit of Dorothy Ripley, a young woman of
England, to the United States in the years 1801 and
2, published in New-York in 1810, we find an ac-
count of her visit to President JEFFERSON at Wash-
ington, from which we make the following extract:

4th of Feb. Mo. 1812.

I had a letter of recommendation to Dr. Wm.
Thornton, and went to deliver it as soon as we got
into the city, where I found many gay persons with
three secretaries spending their evening cheerfully
together. James Madison, Secretary of State, had
his wife present, who politely gave me an invitation
to make my home with them; and Gen. Dearborn,
Secretary of War, politely offered to accompany me
to the President, so that the Lord was gracious to me
in preparing the way thus far. In the morning I
went to visit the President, accompanied by Gen.
Dearborn, Dr. Wm. Thornton, and my old friend
Cooley, who with myself were all introduced to him
by the Vice President, who conducted us to his sit-
ting room, where he received us with handsome con-
duct and listened to my tale of woe. I said—'My
concern is, at present, for the distressed Africans. I
felt disposed to lay aside my own ease and happi-
ness to put forth an effort to promote theirs, if possible.
I wish to have my application before I move one
step in the business, understanding that there are
slaveholders.' The President then rose from his
seat, bowed his head and replied, 'YOU HAVE MY
APPROBATION, AND I WISH YOU SUCCESS; but I
am afraid you will find it an arduous task to un-
derstand.' He replied to a remark of the President
that he did not consider the mental powers of the
Africans as equal to the Indians. I told him (she
continues) that God had made all nations of one
blood; that the ancient Britons were degraded very
much once in their power of reason, and that the
people having been neglected many centuries, their
power of reason was dimmed by a long abuse of the
same; but that I was inclined to think that if the
present generation of children were educated by vir-
tuous persons, who would teach them habits of in-
dustry and economy, they might then prove a bless-
ing to the country; whereas to train them up with
a view that they were not the same race, would prove
only a curse to the land, especially the females, who
I felt myself concerned for the most, on account of
their exposed situations to the vile passions of men.
Gen. Dearborn and Dr. Thornton approved of what
I had advanced, and seemed the same with warm
sentiments, which I felt thankful for; you, who added
that this plan would meet with the approbation of
the good disposed among all classes of people!

The prime and definite object of this young lady's
visit to the President is given below in her own
words:

'I went my design to help a school (for the blacks)

and to visit the city for six weeks.

The school to be supported by public contributions
from the humane, who are always willing to
strengthen the hands of the diligent, from a sense of
duty to God their great Creator, and love to all ob-
jects placed in society through the oppressor's power.

It was to the credit of the President that he did
not object to such a design, but gave me his approbation,
and wished me success.'

Shade of Connecticut Blue Laws, what a revela-
tion is this! A Nigger School, not in Canterbury,
but in Washington, check by jowl with the elite of
good society and democratic aristocracy—a Nigger
School for sixty females!—and under the patron-
age, not of Wm. L. Garrison, and Arnold Buffum
Hatter, but of THOMAS JEFFERSON and Secretary
Dearborn!

The benevolent design of this young woman was
frustrated by the want of funds for the permanent
establishment of her school. She spent a considerable
time in this country preaching to the master the
necessity of repentance, and to the slave the truths
and consolations of religion. She found warm and
kind friends in Bishops Whitte and Ashbury of the
Methodist Episcopal Church. In Philadelphia, Bal-
timore and New-York she preached to the colored
people with great success.

ANTI-SLAVERY ADDRESSES.

We give below a list of some places in
which anti-slavery addresses were delivered on
the 4th inst. with the names of the orators.

The number of these addresses, affords one
of the most striking evidences of the rapid
progress of anti-slavery principles. In some
of the towns on our list, Colonization ad-
dresses have been delivered on the 4th of
July in former years. This year we have
not heard of a colonization movement in any
one of them. Three years ago probably in
some of the towns named below, not a single
person could be found who had under-
stood or cared for the doctrines of abolition.
Now they are actively engaged in spreading
these doctrines. Such is the power of truth.

At Boston, Gen. Samuel Fessenden of Portland, Me.
Salem, Rev. James S. Woodbury of Acton.

Beverly, Mr. Joseph Warren Cross of Andover
Theological Seminary.

Danvers, Mr. James D. Black.

Lynn, William Oakes, Esq.

Newburyport, Rev. John Frost, of Whitesboro',
N. Y.

Roxbury, Rev. Moses Thatcher.

Newbury, William B. Dodge, Esq. of Salem.

West Boston, David L. Child, Esq.

Sandwich, Rev. Joseph Nash.

South Attleboro', Rev. Samuel J. May.

Framingham, Rev. George Trask.

North Bridgewater, Rev. J. C. Warren of Wey-
mouth.

Pastoret, R. L. William L. Garrison.

Providence, Charles Stuart, Rev. Mr. Blain, Rev.
Mr. May, W. L. Garrison, and others.

Weyfield, Vt., Mr. Elmore Smith.

Portland, Me., James F. Otis, Esq.

NEW SOCIETIES.

At Plymouth, an Anti-Slavery County Conven-
tion was held, and an efficient County Society
formed.

At Rochester, N. Y., also, an Anti-Slavery County
Convention was held, and a Society formed. One
hundred signatures were attached to the circular
calling the Convention, among which were many of
the clergy of the County.

At New-Deaford, an Anti-Slavery Society has
been organized. The following gentlemen were
chosen officers of the Society:

President, William Roth, Jr.—Vice-Presidents,
Joseph Richardson, John M. Chaudin, Andrew Rob-
son, Joseph Congdon—Corresponding Secretary,
John Burroughs—Recording Secretary, James B.
Congdon—Treasurer, John F. Emerson.

Ladies' Anti-Slavery Societies have recently been
organized in Haverhill, Mass. and Brooklyn, Ct.

Changes.—The Boston Recorder can now insert
notices of the meetings of the N. E. Anti-Slavery
Society. The Boston Recorder can now say—
'Slavery is sinful—emancipation is safe.' More
than this—it can say that 'nearly all New-Eng-
landers consider this the true ground.'

POSTSCRIPT.

We stop the press to give an account of
another riot in New-York. The magistrates
and newspaper editors of that city may now
congratulate themselves, that the mob has
at last commenced in good earnest the work
of destruction, which they have countenanc-
ed, if not encouraged. But, gentlemen,
beware. You have conjured up a spirit,
which you may find it difficult to lay again.
An excited mob does not distinguish friends
from foes, and you yourselves may be the
sufferers from the conflagration which you
have kindled.

We regret Mr. Tappan's losses from the
mob. But those who know that gentleman,
cannot doubt that the wrongs which he suf-
fers so far from diminishing his ardor in the
cause which he has espoused, will only serve
to animate it to renewed exertions.

ANOTHER RIOT AT NEW-YORK. In conse-
quence of a notice that a meeting was to
be held at the Chatham Street Chapel, by the
abolitionists, an immense number con-
gregated about the premises at sun set, on
Thursday evening, and continued to increase
till 9 o'clock, not one of the abolitionists
dared appear, at which hour the doors were
forced by the multitude and the house in-
stantly filled. A person then addressed the
assembly, and offered a resolution, which
was unanimously adopted, that those pre-
sent pledge themselves, should another meet-
ing of abolitionists be convened for the pur-
pose of agitating the slave question, to be
present thereat, and to express their indig-
nation in relation thereto. It was also re-
solved to leave the Chapel without injury.

The Standard says, that at 1 o'clock A. M.

a large mob formed in front of the house of

Lewis Tappan, broke open the door, entered,

and commenced demolishing the furniture.

A posse of watchmen and several police offi-
cers arrived soon after the work of demoli-
shing had begun, and for a short time, pre-
vented upon the crowd to desist from doing
further damage.

A party of persons then started for the dwell-
ing of Dr. Cox, to which place the watchmen
immediately repaired, leaving a considerable
mob yet in front of Tappan's house. The
windows of the house were then broken:

the combustible furniture dragged into the
middle of the street and fired. It was sup-
posed that the building would be set on fire,
but two engines arrived and began to play
upon the house. The furniture is all destroy-
ed, or so much injured as to be worthless.

The family of Mr. Tappan were absent
from town, and of course at the time of this
affair the building was tenanted. It is
probable that the dwelling and furniture of
Dr. Cox have also been destroyed.—Trans-
cript of last evening, July 11.

After finishing their work at the Bowery
Theatre last night, the mob in a very ex-
cited state repaired to the residence of Lewis
Tappan, and attacked it with bricks and
stones. The door, window-blinds, shutters,
&c., were soon demolished, after which the
mob entered, broke up the furniture, and
made a bon-fire of it in the street.

The watchmen were on the spot direct-
ly, and made a vigorous charge upon the
mob, and in spite of volleys of stones and
brick-bats, drove them pell mell down Rose
street into Pearl. There the space became
so large that the watchmen were unable to
keep up the pursuit, and the mob had time to
rally and charge back. The watchmen in
turn were driven off the ground.

Unable to contend with the great force of
the mob, they retired to the watch-house,
where the Mayor and civil authorities were
soon assembled; and it was determined that
the watchmen should arm themselves with
muskets, so as to have a fair chance with the
rioters. Armed thus, and aided by a strong
reinforcement, another and successful charge
was made. The crowd was dispersed, and
the civil authorities kept possession of the
ground. All this occupied an hour and a
half or more. Several of the rioters were
arrested, and are in custody.

A number of persons were bruised and
wounded in various ways, but no one, we be-
lieve, dangerously. The mob was composed
chiefly of boys and young men, collectively,
of no party on this or any other subject. We
hear nothing from our citizens but one uni-
versal expression of disapprobation and re-
gret. However wrong the course of the abo-
litionists may have been, another wrong
will not make the matter right. Mr. Tappan
and his family were out of town, as we un-
derstand.

The value of the furniture destroyed was
probably five or six hundred dollars. During
the night some apprehension was felt for Dr.
Cox, in consequence of threats thrown out;
as also for the store of Arthur Tappan &
Co. But neither were molested. There are
te-day symptoms of unapparent excitement,
which will probably call for strong measures
on the part of the civil authorities this eve-
ning.

Several colored men in going home from
their places of employment down town, fell
into the hands of the rioters, and were shame-
fully beaten. One in particular, a most in-
offensive and estimable man, employed in a
wholesale ware house, suffered severely.—
Journal of Commerce of Thursday morning.

FREE. Our city has been again visited by
a destructive fire.

The morning of the 4th of July was usher-
ed in by an appalling conflagration. The fire
caught at about 2 o'clock in that part of
the city known as the Heater, just below the
Kendusick Bank, and is supposed to be the
result of drunken malevolence. The woun-
den stores and buildings in Merchant's Row,
from Mason's building to Washington Row,
and through to Fish street, were all con-
sumed, and so rapid was the combustion, that
much property was consumed with the stores,
without the possibility of removal. The loss
is estimated at over \$30,000. Insurance for
about \$20,000 in Boston and Newburyport.
Not a dollar was insured at the Office in
Bangor. It is now probable the city will be
much improved by a new street from Main
to Fish streets, and substantial brick build-
ings will supply the place of those destroyed.

The people assembled tardily at the fire,
mistaking the occasion of the ringing of the
bells for a part of the celebration, but by ac-
tive and well directed exertions the fire was
confined to the wooden part of the Heater.

Bangor Whig.

Accidents.—Thursday forenoon, in discharging
the railroad iron from ship Marathon, at Central
wharf, the upper end of three bars slung together,
caught in something, and the sling breaking, the
bars were thrown upon the deck, striking one of
the laborers, an Irishman named James Sullivan, frak-
turing his skull in a shocking manner, and breaking
one of his legs and thighs. His recovery is hopeless.
He has a young wife, and a child five or six days
old.

[From the Journal of Commerce.]

Temperance House, July 8.

It is but justice for you to state, Messrs. Editors,
that the few Abolitionists who were present at Cham-
ber Street Chapel last evening, decidedly and re-
peatedly opposed all resort to violence, and would
have prevented the disgraceful scenes which took
place, if they could have been heard. At the re-
quest of one of the most discreet friends of the
people of color, I attempted to make an explanation to
the audience, for the purpose of showing that the
misunderstanding was wholly without the knowl-
edge or blame of the speaker or his associates; but as
I rose in the lobby of the house, and at a time when
the tumult had progressed too far to admit of my
being heard, my well intended efforts were unavail-
ing. Whatever else Abolitionists may be, men-
ners, they are to a man, thorough going advocates of
non-resistance. CHARLES W. DENISON.

Accidents of the Fourth.—We regret to hear that
another lamentable accident took place at Marble-
head, by the injudicious management of gunpowder.

A small iron cannon, being to a privateer which
blew up in Marblehead harbor, during the Revolu-
tionary war, was recovered from the water about a
month since. Some young men took it into their
heads to honor the day by firing a salute with this
rare relic of revolutionary days, and before three
o'clock in the morning commenced discharging the
piece, with no implement to assist in the loading, ex-
cept a bent pole; and after the eleventh discharge
the cartridge exploded prematurely, while one of the
men (Wm. Atkins, a shoemaker, aged 23,) was ram-
ming it down, and the ball literally tore his left hand
to pieces, rendering amputation necessary about the
wrist. Dr. Bartlett performed the operation.—Salem
Register.

A serious accident occurred, on the 4th inst., at
Fort Preble in firing the salutes, at noon, in honor of
the day. In the act of ramming down the cartridge
an explosion took place, and the soldier who was

LITERARY.

THE BEREAVED TO A MINIATURE.

BY HANNAH F. GOULD.

Bright image of her lovely face
Who was my spirit's life and light,
'Tis agony thy looks to trace—
'Tis more, to have thee out of sight.

To see thee, and remember where
Thy fair original is laid,
It brings the tortures of despair
From the sad ruins Death has made.

To think, how this kind, angel eye
Once beamed on me—and then, to feel
How deep the shades that on it lie—
'Tis to my heart, like barbed steel.

I have a lock of sunny hair,
That lay upon this snowy brow—
Its lustre is not dimmed—but where—
Oh! where 's the forehead's beauty, now?

I have the precious golden hand,
That round her taper fingers shone:
The ring is bright; but how 's the hand—
The hand, for which, I gave my own?

I have her pledge of early love,
When Joy's fresh font was clear and high;
Her gift is near—her soul, above!
Her form is here?—earth must reply!

I had a home; and there I found
Delights like those of Paradise;
Its very name is now a sound,
That turns, when heard, my veins to ice.

My wounded spirit grows estranged
To all the scenes of life below;
The world and all are changed,
I long a higher home to know.

My love must linger near the dead,
With fondness that can never die;
Till that which loves and mourns, hath fled,
And dust and dust together lie.

Oh, then, thou dear, but silent thing!
I look and dream—Oh! speak to me—
Speak! for my heart, at every string,
Is wrung, and bleeding over thee!

TO

BY GEORGE MENZIES.

I would woo thee, gentle lady,
But my heart hath little skill
To breathe its thoughts in burning words,
Omnipotent to thrill.

But other words than words of truth,
May win a maiden's ear,
And the speech of guile to guileless hearts,
Too often may be dear.

As faithless smiles may lurk beneath
A sparkling eye of joy,
And a neck of brown, he hid beneath
A gorgeous array;

So thoughts unmet for virgin ears,
Too artfully and well
Disguised, amid the flowery words
Of eloquence may dwell.

I would woo thee, gentle lady,
With unstudied words and true;
For my love and heart have hopes and flowers,
And fears and fancies too.

My way must lie through weeds and thorns,
As well as blooming things,
And I must hear a voice of strife,
As one that can sing.

Why should I woo thee, beauteous one,
From out thy path of flowers?
To come within the blighting reach
Of many a wayward hour,

Of musings and remembrances,
Awakening bitter tears,
That she must know who treads with me,
The chequered round of years.

But in the bleakest wilderness,
Some little spot is green;
And saddest hearts have sunny hours,
Though 'tween and far between.

And mine amid the waywardness
Of sorrow and regret,
Hath cords of deep devoted love,
By care unbroken yet.

I will not praise in language,
That the feigned affections speak,
Thy brow of alabaster,
And the rose upon thy cheek;

But thy pure lips' deep carmine,
And the languish of thine eye,
I could gaze upon forever,
And forever silently.

[From an English Paper.]

THE WISH.

Say, what would be thy first wish,
If a Fairy said to thee,
'Now, ask a boon; I'll grant it,
Whatever it may be.'

The first wish of thy heart, I think,
May easily be told—
Confide in me—dearest I know—
Thy wish would be for gold.

'Oh, no—don't art mistakes—
That should not be the boon—
My thirst for this world's lure
Is ever sated soon.

The only gold I prize, is such
As industry has bought;
And gold like that from fairy's hands
Would fruitlessly be sought.

'Say, what then would thy first wish be—
Ambition's lured name—
The pride of popularity—
The pinnacle of fame—

The pampered board of luxury,
Where crowds of mortals wait—
Thy second wish would still be gold—
To furnish forth thy state.'

'Ah! no—the days have long gone by,
When such had been my choice;
I ask not fame—far more I prize
The self-approving voice.

My first wish should not be for fame—
My second not for gold—
But listen to me patiently,
My wishes shall be told.

'Oh, give me but a happy home,
To share with her I love—
Oh, let me from her path of life
Each anxious care remove—

And, like the sweet days of the past,
May we have 'days in store'—
Oh, give me this—and only this—
I'll never ask for more.'

WOMAN'S TEARS.

BY LORD BYRON.

Oh! too convincing—dangerously dear—
In woman's eye the unwearied tear!
That weapon of her weakness she can wield,
To save, subdue—at once her spear and shield:

Avoid it—virtue ebbs and wisdom eers,
Too fondly gazing on that grief of hers!
What lost a world, and had a hero fly?
The timid tear in Cleopatra's eye.

Yet be the soft triumvir's fault forgiven,
By this—how many a lost earth—but Heaven!
Consign their souls to man's eternal foe,
And seal their own to spare some woe's!

MISCELLANEOUS.

FOURTH OF JULY.

CITY CELEBRATION.—The procession for the City Celebration was formed at City Hall, and moved to the Old South Church. An Oration was delivered by Richard S. Fay, Esq. The music of the choir was of a very superior character. A copy of the Oration of Mr. Fay has been requested, by the City Government, for the purpose of publication.

WIND CELEBRATION.—The party opposed to the present National Administration expended much money to get up an imposing celebration, and were entirely successful. The magnificent pavilion on the Common is altogether unparalleled in our festival annals. The parallelogram, occupied by this structure, was 235 feet long and 140 broad. Its canopy descended from a central pillar to the sides, where it was supported at the height of about ten feet from the ground, and the intervening space was filled by evergreen trees, which answered the double purpose of screen and ornament. The whole was surmounted by the American flag. The tables were placed in semicircular ranges, so that the faces of the guests were turned towards the elevated central ones, which were occupied by the President of the day, and invited guests. These tables were sufficiently capacious to accommodate two thousand two hundred persons, about the number actually present. The decorations of the interior were also in fine taste, and added very much to the general effect. The procession was formed at the rotunda of Quincy Hall, under the direction of Samuel A. Elliott, Esq. chief Marshal of the day. After moving through the principal streets, they proceeded to the Pavilion.

TRADES' UNION CELEBRATION.—The different bodies of mechanics, associated under the name of the 'Trades Union,' formed a procession at the State House at 12 o'clock, under escort of the Mechanics Rifle corps. The different societies had appropriate and splendid banners; and the members were distinguished by suitable badges. The Printers exhibited an Adams' Press mounted upon a platform, in full operation, scattering the sheets as fast as printed among the spectators. The ship Mechanic, with a forty foot keel, completely rigged, armed and manned, drawn by twenty-four white horses, and brought into procession by the Shipwrights of Boston, South Boston and Charlestown, was altogether the most appropriate, the most perfect and beautiful pageant of the day. She was thoroughly built, upon a fine model and perfect in every part. After moving through some of the principal streets, the procession assembled on Fort Hill, where the oration was delivered by Mr. Robinson of Marblehead.

ADMINISTRATION CELEBRATION.—The Washington Society, with their invited guests, dined at Concert Hall. The President of the Society, Mr. J. C. Broadhead, presided, assisted by the four Vice Presidents. The toasts were all pretty well spiced with party spirit.

BOSTON SABBATH SCHOOL UNION.—The Anniversary of our National Independence was celebrated by the Boston Sabbath School Union in a very interesting manner, at the Baptist Church in Federal street.

Two original hymns were sung by a choir of children under the direction of Mr. Lowell Mason, and an address to the children was delivered by Mr. Joseph B. Fay. At the close of the exercises, the 117th psalm was sung by the whole congregation to the tune of Old Hundred.

ECCENTRICITIES OF GENIUS.

It was a custom of Sterne to be very fastidious about his dress, when he wished to go on with any of his literary performances, which, though apparently so easy, were the result of care; when he was ill-dressed, he found that his thoughts were slowly and ill-arranged. Haydn, also, used to dress himself with particular care, before he sat down to compose; unless his hair was properly powdered, and he had his best coat on, he could not command his ideas; he even used to say, that if he began to write without his diamond ring on his finger, (the gift of the Emperor Frederick,) he could not get on; and he never could write music on any thing but the finest paper. It is related of Gluck, that he composed in a meadow, having his piano transported thither. Start preferred the mysterious gloom of a large apartment, feebly lighted by a single lamp; and Camille composed many parts of his lively opera of the Matrimonio Segreto, as well as some other of his works, in the midst of noisy parties. Pachelbel composed, as Brindley, the engineer, meditated about canals, in bed; and Sacchini was not inspired, unless his favorite cats were sitting on his shoulders. Lord Bacon is said to have delighted to soothe his mind with beautiful flowers around him, and sweet music playing in the adjoining room. It is related of the celebrated Mr. Dunning, that whenever he wished to shine in a speech, or in society, he used to put on a blister. Corran used to prepare for exertion in a great cause, by playing wild and extemporaneous airs on a violoncello. It is said, that the composition of his eloquent sermons so excited the mind of the celebrated Bourdaloue, that he would have been unable to deliver them, but for the means he discovered of allaying the excitement. His attendants were, one day, both scandalized and alarmed, on proceeding to his apartment, for the purpose of accompanying him to the cathedral, by hearing the sound of a fiddle, playing a very lively tune. After their first consternation, they ventured to look through a key-hole, and were still more shocked to behold the great divine, dancing about, without his gown and canonicals, to his inspiring music—of course, they concluded him to be mad. But when they knocked, the music ceased, and after a short and anxious interval, he met them with a composed air and manner; and observing some signs of astonishment in the party, explained to them, that without his music and exercise, he should have been unable to undertake the duties of the day.—*N. Y. Baptist Register.*

West India Education.—Government are, it is understood, adopting a plan for establishing and maintaining schools for the negroes and other inhabitants of our African, West Indian, and other colonies. It appears that there are funds which were formerly provided for the redemption of Christians from slavery in Algiers, Morocco, and the other states of Barbary, which, in consequence of the extinction of christian slavery in those countries, have accumulated to a considerable amount; and government now conceive that these funds may be applied to the education and mental liberation of the descendants of slaves.—*London Christian Guardian.*

A Greedy Sheep.—On Thursday last, on a farm in the Aird, a ewe ate the tails of her two lambs completely to the stump! This unnatural preference of mutton to hay and turnips, was witnessed by the farmer and his servants, who interfered to save the lambs from the woolly cannibal, but without effect, as she returned to the charge when unobserved, and accomplished her purpose.—*Inverness Courier.*

THE STARS.

'Ye stars, which are the poetry of heaven!'

This is one of those rapturous apostrophes of the author of *Clarel Harold* which occasionally burst in fine phrensy from the lips of the Pythones; unconsciously uttered, and seeming, from their very boldness and obscurity, to convey more meaning than intelligible words could express. Had the noble bard been asked what he himself intended by this extraordinary phrase—to make it clear might have cost him more labor in vain than he was wont to expend, who seldom did labor in vain, (though he often did worse,) for he generally achieved what he attempted whether it were good or evil. Without inquiring what prompted the idea to that wayward mind, which in the context is about consulting them as the rulers of human destinies, there is a sense in which I think 'the stars' may truly and intelligibly be styled 'the poetry of heaven.' How? Not, certainly, on account of their visible splendor; for the gas lamps of a single street of this metropolis, outshine the whole hemisphere on the clearest winter evening; nor on account of their beautiful configurations; for the devices chalked on the floor of a fashionable ball-room, to the mere animal eye, would be more captivating. It is from causes having affinity to mind, not matter—to truth, not semblance—that the stars may indeed be called the poetry of heaven.

Among these may be mentioned the time of their appearance, in the solitude, silence, and darkness of night; their motion with one consent from east to west, each kept in its place; so slow as not to be perceptible, except by comparison, at intervals, yet accomplishing an annual revolution on their apparent nocturnal journeys; again, by our knowledge that they have had existence from the foundation of the world, when 'the morning stars sang together, and all the sons of God shouted for joy;' by their use in the firmament—being placed there 'for signs and for seasons, and for days, and for years' to man. 'Knowest thou the ordinances of heaven?' said the Lord, speaking out of the whirlwind to Job; 'Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? Or canst thou guide Arcturus with his sons? Here shines out, indeed, 'the poetry of heaven'; and here we may harken to the true 'music of the spheres.'

For though no real voice nor sound could be radiated out to be heard, in reason's ear they all rejoice, And utter forth a glorious voice; Forever singing as they shine, 'The hand that made us is divine.'

But in a peculiar, and, to myself at least, an intensely interesting view, the stars are 'the poetry of heaven.' In common with the sun and moon they are the only unchanging and actual objects which all eyes that were ever opened to the light, and lifted to the sky, have seen precisely as we see them, and precisely as they shall be seen by posterity till the end of time. Rivers stray from their channels; mountains are shattered by earthquakes; undermined by waters or worn by the stress of elements; forests disappear and cities rise upon their places; cities, again, are tumbled into ruins; all the works of man perish like the frames; and on those of nature herself, throughout this habitable globe, is written *vanitas*. The only aspect of the earth, whether waste or cultivated, peopled or solitary, is perpetually undergoing transformation. Shakespeare says, 'No man ever bathed twice in the same river.' It may as truly be said though the process is slower, that no two generations dwelling successively on one spot, however marked its general features might be, ever beheld the same local objects, in the same color, shape, and character. The heavenly bodies alone appear to us the same identical luminaries, in size, lustre, movement and relative position, which they appeared to Adam and Eve in Paradise, when,

—at their shady lodge arrived, both stood;
Both turned, and under sky adored;
The God that made both sky and earth, and heaven;
Which they beheld, the moon's resplendent globe
And starry pole.—*Paradise Lost, B. 4.*

They appear to us the same they did to Noah and his family, when they descended from the ark into the silence of an unpeopled world; and as they did to the builders of Babel, when the latter projected a tower whose top should reach to heaven. They appear to us in the same battle array as they were seen by Deborah and Barak, when 'the stars in their courses fought against Sisera' in the same sparkling constellations as they were seen by the Psalmist, compelling him to exclaim, 'When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, Lord! what is man that thou art mindful of him, or the son of man that thou visitest him?' Once more, and Oh, how touching is the thought! the stars, the unchanging stars, appear to us with the same placid magnificence as they were seen by the Redeemer of the world, when, 'having sent the multitude away, he went up into a mountain apart to pray; and when evening was come he was there alone,' and 'continued all night in prayer to God.'—*Matt. 14:23; Luke 6:12.*

'Gold mountains and the midnight air
Witnessed the fervor of his prayer;
The desert his temptations tried,
His conflict and his victory too.'—*Watts.*

The stars, then, have been the points, where all that ever lived have met; the great, the small, the evil, the good, the prince, the warrior, statesman, sage; the high, the low, the rich, the poor, the honest and the free, Jew, Greek, Scythian, and Barbarian. Every man that has looked up from the earth to the firmament has met every other man among the stars, for no other images in the visible universe! Hence, by a sympathy neither effected nor overstrained, we can at pleasure bring our spirits into nearer contact with any being that has existed, illustrious or obscure, in any age or country, by fixing our eyes, to name no other, on the evening or the morning star, which that individual must have beheld a hundred times.

'In that same place of heaven where now it shines,
And with the very aspect which the beautiful planet wears to us, and with which it will continue to smile over the couch of dying or the cradle of reviving day.'—*Montgomery's Lectures on General Literature.*

Specimen of the mode of living in Olden Times.—Perhaps the following view of the manner of living in the fifteenth century, may amuse and instruct young readers; it is part of the journal of the celebrated Elizabeth Woodville, previous to her marriage with Lord Grey. She was afterwards Queen to Edward the Fourth, and died in confinement at Southwark, under Henry VII. in 1486. This was extracted from an ancient manuscript, preserved in Drummond Castle, and communicated to the public by Lady Ruthven.

Sunday morning.—Rose at four o'clock, and helped Catherine to milk the cows; Rachel the other dairy maid, having scalded her hand in so bad a manner the night before. Made a poultice for Rachel, and gave Robin a penny to get something from the apothecary.

Six o'clock.—The buttock of beef too much boiled, and beer a little of the stalest. *Mem.* To talk with the cook about the first fault, and to mend the second myself, by tapping a fresh barrel directly.

Seven.—Went to walk with the Lady, my mother, in the court-yard; fed twenty-five men and women; child Roger severely for expressing some ill-will at attending us with the broken meat.

Eight.—Went into the paddock behind the house, with my maid Dorothy; caught *Thump*, the little pony, myself, and rode a matter of six miles, without saddle or bridle.

Ten.—Went to dinner.

Eleven.—Rose from the table; the company all desirous of walking in the fields. John Grey would lift me over every stile.

Three.—Poor farmer Robinson's house burned down by accidental fire; John Grey proposed a subscription among the company, and gave no less than four pounds with this benevolent intent. *Mem.* Never saw him look so comely as at that moment.

Four.—Went to prayers.

Six.—Fed the hogs and poultry.

Seven.—Supper on the table; *delayed* till that hour on account of farmer Robinson's misfortune.

Nine.—The company fast asleep. These late hours very disagreeable.

More Shipwrecks.—A few days since, we published a list of ten scarce rigged vessels, bound from the old country to Quebec, which have been cast away this season, accompanied by the loss of 456 lives, besides all on board a bark unknown. The Montreal Gazette, received last evening, adds eight more to the number of vessels, accompanied with the loss of 248 lives, making a total of eighteen vessels, and 704 lives lost! It does seem to us, that after making all due allowance for difficult navigation, such a constant succession of disastrous shipwrecks indicates either that crazy ships are employed, or that they are commanded by incompetent men. The latest date of the loss of any of the vessels mentioned is May 10th. And yet the number lost up to that date, was nearly one-eighth of the whole number (205) arrived prior to the 27th, (17 days later).—*Journal of Commerce.*

Professor Brande's analysis of the quantity per cent. of Alcohol, or pure Spirit, in the following liquors:

Scotch Whiskey,	54.32
Irish	52.9
Rum,	52.68
Brandy,	53.39
Gin,	51.6
Port,	22.9
Madeira,	22.27
Current,	20.55
Teneriffe,	19.79
Sherry,	19.17
Claret,	15.1
Champagne,	13.8
Gooseberry,	11.84
Elder,	8.79
Ale,	6.87
Porter,	4.2
Cider,	9.8 to 5.2

Effect of oil on water.—The following is a secret worth knowing: in rough weather, they (the fishermen of the Bosphorus) spread a few drops of oil on the surface, which permits them to see clearly to a great depth. I was aware that oil would calm the surface of the sea, but until recently I did not know that it rendered objects more distinct beneath the surface. A trinket of some value had been dropped out of one of the upper windows of our palace into the Bosphorus; which, at this place, was ten or twelve feet deep. It was so small that dragging for it would have been perfectly useless, and it was accordingly given up for lost, when one of the servants proposed to drop a little oil on the surface. This was acceded to, with, however, but faint hope of success. To our astonishment the trinket immediately appeared in sight, and was eventually recovered.—*De Kay's Sketches of Turkey.*

We have taken frequent occasions to draw attention to the ancient and sea-girt town of Hull, in Plymouth county, Massachusetts, which gives, on every important election, from four to nine votes. The return of the recent municipal election in that place, will show the disposition of the officers; and the vote upon the fiscal concerns, will show the disposition of the citizens.—*U. S. Gaz.*

HULL.

Town Clerk—Samuel Loring, Jr.
Selectmen and Assessors—Samuel Loring, Jr. John Gould, and Joseph Pope, Jr.
Treasurer—John Gould.

School Committee—Samuel Loring, Jr. John Gould, Pyram Cushing.

Voted, To raise four hundred and fifty dollars to defray town charges.

No Patriotism in Horses.—During the war in Russia, in 1812, the king of Naples gave orders to Gen. Nemonty, who commanded a division of cavalry, to charge the enemy. The horses being worn out with hunger and fatigue, the charge was unsuccessful. Murat having complained to the General, the latter answered, 'I don't know how this is, sir, but the horses possess no patriotism. Our soldiers fight pretty well, even when they are without bread, but the horses will absolutely do nothing unless they get their oats.'

David and Solomon extracted eight hundred millions of gold from Africa, in order to enrich the temple of Jerusalem; a sum sufficient to discharge the British National Debt. Thibault left at his death £21,796,575 sterling, which Caligula levished in twelve months. Apicius, who wasted a sum equal to £481,575 sterling in luxurious living, was obliged at last to examine the state of his affairs, and finding that he had only £50,729 remaining, he ended his days by poison, being fearful of starvation!

York, in Upper Canada, has been changed to the name of Toronto, which is the original Indian name.

Mr. Wirt—Dr. Waddell.—Nothing that the late Mr. Wirt wrote has attracted more attention than his description of the Communion Sabbath at Dr. Waddell's church (the Blind Preacher.) A friend of ours asked Mr. Wirt, a few years since, how far the account might be taken as authentic history. He replied that there was no fiction except in the grouping. He had thrown into one scene circumstances and discourses which had, in point of fact, been scattered through various interviews. Yet he had heard all the sentiments from his lips, and on the retrospect he still considered Dr. W. as inferior to no man he had ever heard, in eloquence.

Mr. Wirt had caught from Dr. Waddell an enthusiastic admiration of Robert Boyle, as one of the first who had practically carried out the inductive principles of Bacon, and as eminently a *Christian* philosopher. It was from a circumstance connected with this fact that the secret of Mr. Wirt's authorship of 'The British Spy' transpired. In the *Spy* he made allusions to Boyle, whose works were then little read, and it was found that they were scarcely ever taken out of the public library at Richmond, except by Mr. Wirt. This led to the surmise that he must be the author of the popular work.—*S. S. Journal.*

A new species of *omnibus* is about commencing at Paris, which may be considered a locomotive kitchen. They are furnished with rows of small furnaces and sauce-pans, and the ragouts, piping hot, are to be left at each man's door.

A German writer says, that Bonaparte was so ambitious, that he wished to have the Black Sea for a wash-basin; the Mediterranean for a watering place; the Baltic for a fish pond; the Atlantic for a pleasure yacht; and the Pacific Ocean for a horse pond, when his raving passion came on.

A paragraph in a late English paper mentions the death of an old man about 80 years of age, states, as a remarkable circumstance, that about three months before, his right leg came off at the knee, as he lay in bed, without causing the least pain. Perhaps it was a wooden leg and had not been properly buckled.

MORAL.

THE CHRISTIAN RELIGION.

If we would learn the value of this to the world, let us travel into countries where the Bible is not known. Go then into a heathen country, no matter in what direction, or what age of the world, and you will find,

No equality between the sexes. Man is stronger than the woman, and therefore he has made her his slave, the minister of his pleasures. Companionship between husband and wife is unknown and the connexion dissolved at the merest caprice of the former.

You will find but little parental or filial affection. The mother neglects, or exposes, or actually destroys her own child; the child grows up to beat its mother or father, to neglect them in their old age, and finally leaves them to perish, untended and unmoored.

You will find no such thing as honesty, or truth, or rarely indeed in their dealings with one another. Supreme selfishness, without the least regard to others, regulates the conduct of every individual. Legal justice is a thing unknown—mercy, an attribute seldom exercised.

You will find none of those institutions, which, in Christendom, adorn human nature, and serve to alleviate so many of its woes. When you have travelled beyond the influence of the Bible, you will find no 'Foundling Hospital,' no 'Lunatic Asylum,' no 'House of Refuge,' you will look in vain for the 'Orphan's House,' the 'Sailors' Sung Harbor,' or a 'Retreat' for the blind, for the deaf or the poor. Institutions like these are never to be found, except by the side of temples erected to the God of the Bible.

What shall we say, then, to those men, who, incendiary like, are seeking to destroy the influence of the Christian religion, and who would fain persuade us to burn up our Bibles, and pull down our churches? What else shall we call them than enemies of themselves and their kind? What would these men have? even were there no hereafter— even though existence terminated at death— though the Bible were a lie, or a fable, this life a dream, and the next a fancied vision— we say even though the enemies of the Bible were capable of proving all this to a demonstration, what would be gained to the human race by doing so?

These are questions which the infidels and free-thinkers of the age dare not ask themselves; or if they ask, dare not answer them; for then would they stand self-convicted, of conspiring against the good order, the peace and happiness of society. Deluded men! why seek to accomplish what, at best, could only tend to embitter the short-lived joys of earth; or, if you would listen to the voice of reason and conscience, they would tell you, would send man hopeless to the grave, and beyond that, shut him up in the prison of despair.

SEDUCTION.

If there is one vice more to be reprobated than another, one which degrades a man to the lowest depths of infamy, it is that of cold-hearted and unfeeling *Seduction*. The man that will continue for weeks, or months, to use every means to betray into his meshes, the innocent and unsuspecting female, deserves not only the execration of every honest person, but also the deserved infliction of some severe punishment. He that would wantonly blight the fair character, sully the virtues, and destroy forever the peace and purity of maiden innocence, considerably and designedly, knowing, as every one certainly must, the blot will remain as long as his victim lives to suffer the remorse, and bear the pangs of pointed scorn; and that, too, by taking advantage of the most implicit confidence, (an act which, in itself, makes him all that is detestable), merely to gratify sensual lust—is not only the vilest of men, but the lowest of brutes—the murderer at once ends the distresses of the victim—the thief steals your goods, not your virtue—he makes you poor, not guilty—and has his excuse in the gain; but the seducer has no apology—he can gain a moment's pleasure, and a lasting guilty conscience. Such a man—I should say, such a monster—is not only unworthy the confidence, but should be considered and treated by every person, knowing the fact, as one of the most base, corrupt, and dishonest of beings—he should be scouted wherever he is seen. If the community should adopt the plan of pointing out and shunning every cold-hearted villain, that should be known to be guilty of seduction, there would be less of the beauty and loveliness of our country doomed to the disgrace of the prison and almshouse.

DR. GARDINER.

No. 19, Powell-street, between 5th and 6th streets, and between Pine & Spruce, PHILADELPHIA.

GRATEFUL for the liberal patronage of the same, offers his services and advice in all cases of disease, having been successful in practice, and having a general experience in Medical Botany.

He offers his vegetable preparations to the public, viz. Lobelia, 1st, 2d and 3d preparations; Nos. 2, 3, 4, 5 and 6 Slippery Elm Bark; Composition Powders; Nerve Powders; Cough Powders; Fever Powders; Tooth Powder; Vegetable Powder for the nose; Cancer Salve, and others used for kind of sores; Strengthening Plasters; Elastic Tincture; Vermifuge; very pleasant to the taste; Asthmatic Tincture; Red Liniment; Rheumatic Drops; Tonic Drops; Anti-Mercurial Syrup, which cures radical all diseases arising from impurities of the blood, mercurial diseases, eczema, &c. &c. Dr. Gardiner's Pulmonic Syrup for colds and coughs; with several Indian Preparations for consumption, rheumatism, &c. These medicines will cure the following diseases: Cramp, gout, rheumatism, hooping cough, croup, asthma, pleurisy, dysentery, women's summer complaints so destructive to health, dyspepsia, or indigestion, the causes of dropsy, or consumption, St. Anthony's fire or scurvy, pelias, liver complaints, gravel, chills and ague, bilious remittent; and, in short, any kind of fever, or any complaint, resulting from these vegetable medicines—such as evil, dropsy, nervous affections, mania, small pox, &c.

Dr. Gardiner is aware that there are no spurious remedies offered every day to the public, and that many, anxious to obtain relief, have been deceived by such impostors, and from that circumstance may be induced to treat these medicines as another imposture. He is also aware of the force of the prejudice of education, and predilection, favor of popular opinions and customs, medicine, &c. To such he will endeavor, he does not say that they are infallible in every case; but he solicits for them a trial—and they who make use of them in disease, will prefer them in every chronic complaint; and to those who shall take them follow the directions strictly, for a specified time, and receive no essential benefit, the money that they paid for them shall be returned. And he conscientiously avers, without fear of successful contradiction, that these medicines are purely botanical, and possess no poisonous mineral or deleterious ingredients. In corroboration of these assertions, he offers a few names of persons well known, whose families and among whose acquaintance his medicines have been used with success, to whom persons interested may refer.

Rev. Charles W. Gardiner, Richard Henry, Rev. Simon Murray, Ignatius B. Rev. Jeremiah Durham, John F.